

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

No. 40, Vol. XXVII.

Saturday, October 7, 1865.

Price One Penny.

RELIGIOUS CHARACTERISTICS OF THE AGE.

BY ELDER JOHN V. HOOD.

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"Together let us beat this ample field,
Try what the open, what the covert yield;
The latent tracts, the giddy heights explore,
Of all who blindly creep or sightless soar;
Eye Nature's walks, shoot Folly as it flies,
And catch the manners living as they rise;
Laugh where we must, be candid where we can,
But vindicate the ways of God to man."—POPE.

INTRODUCTION.

To investigate the different religious theories of the age, examine them in all their phases, trace out their origin, or follow them in their varied windings unto the end they mark out for themselves, would be a work of considerable difficulty, and yet as interesting and suggestive of thought and reflection as any subject that has ever agitated the mind of man. For, if we look to religion, not as an abstract system of ethics, but a something giving life and vigor to nations and empires, the pivot upon which all their schemes turn, and the material out of which their philosophy, morals and politics is moulded, and the idea of the Divinity not merely as a speculative or dead idea, but an effectually operative and living idea of a God,

who, having life in Himself, is the source from which all life proceeds, we will understand that in our search after religious truth, we will necessarily come into contact with many things generally considered entirely separate and distinct from it, and yet, which, although we perhaps can not perceive the connection, hold as intimate a relationship to it, as the leaf that flutters in the autumn breeze does to the patriarchal oak of centuries, or those brilliant coruscations that shoot across the midnight of our northern sky, to the electric storms that sweep over the ocean, or roll restlessly round the globe. A better illustration of this would be afforded in a survey of heathen mythology than of Christian theology. The former, to a great extent, has amalgamated

ther morals, politics and religion, and considered them inseparable. Delphic oracles, Eleusinian mysteries, and Memnonic statues which constituted, so to speak, the material out of which the religious faith of the people was built up, and by means of which it was nurtured and kept alive, were all brought into requisition when any new enterprise or plan in the secular or military world was adopted, and on the oracular utterances of priests or sybils their hopes of victory or defeat were almost invariably founded; so that when we look to the history of Greece and Rome, to the conquests they achieved in every clime, the marvellous development in their midst of architecture, music and poetry, and the high order of intelligence and knowledge at which they arrived, we will discover that in reality it was to sacerdotal influence, Pagan though it might be, that they owed so much, that rough, crude and unformed as their principles of morality were, they evoked a spirit which flames forth still in hoary temples and ruined palaces and broken statues, and fragments of philosophy and morals and yearnings after something purer and higher; and we begin to see that the despot who led forth his conquering millions to power and glory, and wreathed his brow with the unfading laurel, owed his triumphs to the decisions, and was guided and swayed by the influence of juggling priests and prating sybils. And if we leave that day and come down to the middle ages, we will find that the channels of thought in which flowed their literature and philosophy, were scooped out by hermit monks and hooded friars, and fed from the rock-hewn cell and the shady cloister, and although their systems were imperfect, their theories imaginative, and their dogmas illiberal, still, in these embryotic principles we can see faintly foreshadowed the light and wisdom and harmony which would flow through the world, were the pure religion of heaven to be established and recognized in the senate and the congress, the academy and the workshop, giving vitality to a weary-waiting world, and, throwing back the shroud that has so long covered as with the pall of ages the scheme of redemption,

disclose its fitness and adaptability as the grand plan by which a universe is to be regenerated.

Man is essentially a religious being, and must have something to worship, something to which he can pay reverence or adoration, whether as the Brachman bowing down to the sacred bull, the African bending his savage form before the rude fetish, the Mohammedan prostrating himself at the holy stone of Mecca, the Catholic bending to the image of some canonized martyr, or the Episcopalian revering as heavenly truths the creed of Saint Athanasius or the thirty-nine articles; and, were this dependent merely upon the accident of birth or clime, then we might agree with the philosopher who asserts that, "if it had been the destiny of a Brachman, or a Mussulman to have drawn his breath on the shores of Africa, he would adore, with as much simplicity, with as much ignorance, but with as much fervor, the serpent, revered by the Negroes, as he does the God his own metaphysicians have offered to his reverence." But, when we understand that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him and find him," then we begin to look upon the matter in a different light, and perceive that this idea of men becoming religious according to the geographical aspect of the country, is not predicated upon any known principle, but has been received into the mind simply through observation of such a practice being adopted in the world; and that it is through this that so much confusion has sprung up amongst nations and communities. When geographical difficulties arise, or an annexation of territory belonging to a weak is made by a powerful nation, the blending together of these two nations, and the daily intercourse following subjugation, frequently entail a change in religious faith and belief. The creed of the dominant power being in the ascendancy, gradually exercises an increased sway over the multitude; and, although its ac-

ceptance is not forced upon them by the threats of the law or the horrors of the stake, still, it creeps on more insidiously, the young who are springing up around becoming imbued with it, until the former faith of the people, like the houseless Indian, is driven further and further towards the setting sun. Each political revolution that has taken place in Europe for centuries, has been followed by an entirely radical change in the religious tenets of the age in which it occurred. The Reign of Terror in France was accompanied by the most bold and daring infidelity. The revolutionary leaders publicly disowned the Almighty, proscribed all acts of religious homage, and proclaimed death to be an eternal sleep, so that what was instituted for the professed purpose of granting "liberty, equality and fraternity," to the people, ended by forcing upon their acceptance a something which in reality left vacant the throne of heaven, dissolved the bonds of society, and shook the foundations of the religious world! The Reformation, which shattered existing institutions, overthrew monarchies and drove down dynasties, in its turn became a mere puppet in the hands of political demagogues and unscrupulous charlatans, who issued laws limiting its sway and checking its expansion and growth, instead of bending to its influence, and allowing it to assist in the religious regeneration of government and science. And so in many other instances, whenever any revolution has taken place, it has brought about a period of godless freedom,—freedom separated from God and from every divine principle, whether of conduct or belief, and this in turn has been succeeded by the false unity of a crushing despotism, hostile alike to every heavenly and exalted motive of human action. Instead, therefore, of the restoration of society being founded upon the basis of Christian justice, any scheme for its regeneration has either merged into complete indifference for all things divine, or else the sacredness of religion has been hawked about like some fashionable opinion, as if the world-redeeming power of faith and truth consisted in the mere dead letter and the recited formula

sanctioned by legislators, and sealed by kings and emperors. Into these two extremes the world has in the greater number of instances fallen, instead of moving gradually betwixt the two, understanding that true life only can spring from the vivifying spirit of eternal truth. In the intellectual pride of the world, it fancies it can give a real existence to what can only be the work of God, and like the man who made the monster and gave him life, is continually pursued by this phantom of its own creation, until at last it would wish to bury it in oblivion. "True toleration," wisely observes a celebrated German writer, "is founded on the humble and consequently religious principle and firm hope, that while one leaves in quiet what has already an historical existence, God will conduct and arrange all things, and bring them to their appointed end. This is widely remote from that pretended equality of all religions, provided they inculcate but a good morality—a system which strikes at the root of all religion. Intolerance, on the other hand, is grounded in the proud, and therefore impious opinion, that it can mould all things to what it fancies they ought to be, without any regard to the limits of human weakness; and without reflecting that what is put down by outward force not unfrequently grows up in secret in an altered though still more dangerous form." Remove this from the world, and the restoration of society would be more easily effected, and the obstacles that mar human progress surmounted; but, although the memory and recollections of the past might tempt the world to a fresh struggle after religious independence, still, they seem contented to wait for some manifestation of Divine power, a touching of the nations by the healing finger of Deity! But beyond this indifferentism and despotism, there is something which has even a more material effect upon society—namely, the nature of the principles adopted by it, forming the groundwork upon which they build up their hopes of futurity. Modern Christianity, although elaborating its own creed, is in reality a system of negations, denying the existence of that

power which was breathed into the ancient Apostles, it piles postulate upon postulate, thesis upon thesis, and builds up something, the limbo of utter unreality, which it declares is the Gospel, the scheme of redemption. The grand principles embodied in that Gospel are travestied or presented in such a different form, that their beauty and original charms are entirely lost to the world. The end and object of man's existence upon the earth, the

truths necessary for his salvation, the nature of the Supreme Being he professes to worship, the end of creation, the general restoration of the primitive faith and the ancient Paradise to this sin-laden earth, are entirely ignored, and so the world moves on clogged in its progress by the memories of the past, indifferent to the changes of the present, and blind to the light and glory looming up in the horizon of futurity.

(To be continued.)

ADDRESS

OF PRESIDENT BRIGHAM YOUNG, JUN., TO THE PRIESTHOOD OF THE LONDON CONFERENCE, IN GOSWELL HALL, 46, GOSWELL STREET, LONDON, ON THURSDAY EVENING, JUNE 1, 1865.

(Reported by Elder G. C. Ferguson.)

My brethren,—I fully appreciate the privilege I enjoy in assembling with you in the capacity of a Priesthood meeting this evening. Some of those whom I see before me are strangers, but I have been acquainted with a portion of this assembly for years. I wish to speak a few words, and pray for the Holy Spirit that I may say something that will enlighten your minds. We may all become better Saints than we have been in times past; the best can do better. We who hold the holy Priesthood are in duty bound to advance, to so live that we shall be able every day of our lives to see the hand of God over us for good. Few men have been placed in your position. Very few of the human family have been privileged as we are. God has chosen us, yea, we were chosen before we came here, to be pioneers in this mighty Work. Shall we then act like men of God? or, shall we like fools suffer ourselves to be drawn into sin, and shorn of all our glory? God forbid! If the Almighty has made our privileges greater than many mens', he also expects more at our hands than he does at the hands of others; we should therefore be more humble and diligent than others. It is possible for the least of us to save

souls, and the man among us who does not labor for that end, God will condemn. But the work of the diligent will never fail. With what joy we shall meet Joseph and the great men who have passed behind the veil before us, if we have done our duty; but on the other hand, just imagine how we shall feel in such company, if we use our Priesthood to destroy rather than to save. Brethren, you have a work to do here in London. I know there are good men to be met with in these streets, you can almost single them out as you pass along, and I am anxious they should hear this Gospel.

It is said man is a little lower than the angels, and it is so; but by the Priesthood and the Spirit of God, he can bring himself to a level with these mighty ones. Be assured we are known every one of us; but what is our present position? Why, it has seemed for the last few years that the destroyer has followed close after the servants of God. Mens' hearts have been failing them for fear of the things that are coming on the earth. Many of the Elders have been sick, and have had to battle with heavier afflictions than heretofore, and one or two in the European Mission have passed from

this scene of action. Brother J. Y. Cherry, a missionary from the Valley and much beloved by all who knew him, has lately been called hence. Now, there is a reason for the Church being so much afflicted, and it is this—The kingdom of God is about to take another stride forward, and the Devil is doing everything in his power to thwart the Almighty. If you think the Elders are all to be called home, and the work finished up here all at once, get rid of that notion, for there is much to be done here yet. The Adversary is at work, and he will make your hearts quail if he can; but, brethren, be resolved to do your duty, and live up to your privileges. The Almighty wants us under all circumstances to be true as steel. I feel well in your midst. It is two years since

I last addressed a Priesthood meeting in this place. I was weak in those days, but did my best, and trust I accomplished some good. I did myself good, if no one else. My labors at that time in the London Conference opened up to me a new field, which tended greatly to develop my ideas of the world and of the Work in these lands. This practical knowledge is absolutely necessary to all who wish to be useful in the kingdom. I have made these few remarks for your benefit, and if I have done nothing but cheer you up, I am satisfied. Do keep your covenants. The power of the Priesthood is felt most when united, and our combined efforts will bring the honest into the Church, which may God grant. Amen.

BE SHEPHERDS.

BY ELDER D. P. KIMBALL.

How beautiful is the principle of mercy when connected with justice, and used with wisdom, by the authorized agents of the God whose arm is not shortened, but who is the same yesterday, to day and for ever. But, when men take the honor to themselves of bringing their fellow beings to justice, they act independently of God, not with his spirit and wisdom, but, rather under the influence of another or opposite power: which is apt to make men very unreasonable in their requirements of those placed at their mercy, in a greater or less degree—hence the necessity of men not acting in their own wisdom, but under the spirit of God, more especially those called in the vineyard of the last days, that they may not be found unreasonable in their requirements of the honest placed under their care; for, are we not taught to be faithful shepherds, discharge every duty rightly, and be patient in long suffering, for he that loveth the flock is willing to lay down his life to save the sheep. Where is there a faithful shepherd who would not, if one of his sheep should stray away, go and bring it into the

field? But some might say it is disobedient. Supposing it is, have we done all we could to find out the disposition of that sheep, that we might be able to contend with and bring it back: or do we get impatient and leave that poor sheep to be destroyed by the wolves? If we do, then we are not among that class of shepherds who lay or are willing to lay their lives down to save their flocks.

This is one of the most beautiful pictures of love and mercy that our Lord has left for our profit, and are we better than he that we should despise the sheep and be careless towards their salvation? or, because some are filthy and dirty, that we should leave them, and seek those who are fed in beautiful pastures, or should we seek the dirty, and help in our teachings to get them to be careful of the blessings given them, that by this course they may be made happy, and placed on an equality with those who have been accustomed to roam in the lovely pastures of nature's providing. Woe to something noble in men trying to exalt their fellows by teaching them correct principles, as well to the untaught and

ignorant, as the learned, who are the ones that should, we would naturally suppose, be the most anxious after true light, their education having had a tendency to raise them above the lower classes, who have been deprived of that blessing. There is no doubt but what we find more pleasure in visiting beautiful green fields and partaking of their sweet fruits, than in entering fields barren of beauty where we are almost smothered with cobwebs and filth of various kinds, and some of a very old and rotten nature. Of course the former is the most agreeable, but the latter with careful culture and patience, will, in many instances, be cleansed of their filth and made beautiful, so that we in our future labors may enjoy them, and if not, our brethren, whose interest to a certain extent should be ours, will.

The objector may say so and so may do as much cleansing work as they have a mind to, but I am not going to stir up my feelings by entering into such places so long as I can find a nice shady corner where I can have something nice and agreeable to my taste and fancy. For the good of such individuals we will add that our experience has been of the most encouraging nature, for many sheep that have been considered filthy, and not worth saving by some, we have seen come forth and compare well with those fed in better pastures—Jesus said “I came not to call the righteous, but sinners to repentance.” He visited the afflicted, the poor and the publicans, and taught them principles whereby they were enabled to come out from the more rebellious, and live according to his laws. If our Savior did these things,

let us not get too much false pride and judge rashly, but be merciful, then when we come before the great judge as all will with many imperfections, we can say, “Lord, be merciful,” whereas, if we had not had mercy we could not ask for that which we have refused, and, no doubt find the blush of shame and confusion covering us as with a mantle; nevertheless every one will receive according to his works, therefore let not our pleadings be for the destruction of the people, but, rather that God may be merciful to them, and soften their hearts that they may see as we do. Joseph Smith the Prophet once said “Brethren, do not be anxious for the Lord to pour out his judgments upon the inhabitants of the earth, they will come soon enough without you praying for them.” It appears by this that he was not anxious, but would rather plead the cause of the people, which is an example for us. The Savior in his last moments while nailed upon the cross cried out, even in his agony, “Father forgive them, for they know not what they do.” Here was love and mercy shown to the least deserving of all men. Let us as the children of our heavenly Father, adorn ourselves with these heavenly graces that characterize the true shepherds, and ever have a watchful eye, that the wolves may not have an opportunity to destroy our flocks. Let us not be hard of heart, but open to receive the truths of eternity as revealed by the Prophets of God,—and if we have done wrong, do so no more, always remembering that, “blessed are the merciful, for they shall obtain mercy.”

MINUTES OF A CONFERENCE

HELD AT SUNDERLAND, ON SUNDAY, JULY 30, 1865.

(Reported by Elder John Scott.)

Present on the Stand—Of the First Presidency, Daniel H. Wells; Elder Hyrum P. Folsom, President of the Durham Conference; E. T. Williams, President of the Newcastle Conference;

and G. J. Linford, Travelling Elder in the Durham Conference.

The morning meeting was opened by singing and prayer, after which President Wells rose and said he felt

glad to see so many present who had espoused the same cause as he had. It showed an interest in the great Work of the last days.

Elder Folsom then reported the condition of the Durham Conference as being good, and the majority of the Saints living up to the mark. He next read a Statistical and Financial Report of the Conference, which was approved of. He expressed his pleasure at meeting the Saints in a Conference capacity, and in being called out to labor in so great a cause. In coming to England, he had an idea that he would have to undergo hardships he had heard the early pioneers of the Church talk about; but he felt to rejoice that he had not to do so, but was well received by the Saints.

Elder Linford said he found the same pleasure in the work of the ministry, and was glad to see so many of the Saints present, and endorsed the testimony of Elder Folsom in regard to the desire of the Saints to live up to the requirements of the Gospel.

Elder Williams said, since his appointment to labor in Newcastle, he had felt well in his labors, and desired to work out his own salvation, and help the people to do the same. It was for that he had left his home and come to preach the Gospel. He then read a Statistical and Financial Report of the Newcastle Conference, which was carried. As a whole, the people were wishful to serve God; but being a progressive people, there was plenty of room for improvement, if they were determined to serve God according to his desire.

President Wells expressed his satisfaction at the reports which had been given, and read a revelation given by the Lord to Joseph, in reference to the going forth of the Elders amongst the nations of the earth, showing how the people would sustain them. How did Joseph Smith know they would be sustained? An impostor, by this, would have sealed his own doom. It was with this that the first Elders went forth and established the Church. The poor received the Gospel in these days, and it was so anciently. He did not know of any law to prevent the rich from receiving the Gos-

pel, it was free to all, only they were choked up with the things of this world; they must have fine equipages, liveried servants, mansions, &c., and would be looked upon as insane if they received the Gospel and gathered home. It was much better that the Lord revealed the Gospel to the poor of this world. He knew what he was doing when he revealed it to Joseph. Joseph was a young man, and amongst the conflicting opinions of the different sects, he did not know how to decide, and remembering the passage in James, "If any of you lack wisdom, let him ask of God, who giveth liberally and upbraideth not," he besought the Lord in prayer, and it was not till He revealed himself, that he found they were all wrong, and were blind leaders of the blind. It has been said, "Why not reveal it to the Bishop of Canterbury or the Bishop of Oxford?" Not so. It required just such an one as it was revealed to, whose mind (to use a figure) was like a white sheet of paper, that it might have the truths of heaven inscribed thereon, and one who was bold enough to declare Christ's Gospel, and to seal his testimony with his blood. He then proceeded to say that he was present at the apprehension of Joseph, which led to his assassination, and had a personal knowledge of the whole affair. Joseph at the time of his capture, was mayor of Nauvoo, and was called upon to answer to some trumped up charge, which could not be proved, and was released on bail. The mob which had collected being exasperated at him regaining his liberty, got a man to sign his name to a charge of treason, which they knew was notailable, and whilst in Carthage jail on this charge, he was assassinated. He was faithful to the end of his life, and bravely and heroically fought the good fight of faith, and will come again when Christ comes to reign King of the earth. There is a people engaged now in building up the kingdom of God, and he was happy to say he had been sixteen or seventeen years in that great cause. He then spoke on the sending up of the army in 1857, and showed how the things the American nation meant to bring on the heads of an inoffensive people, had fallen on their own, and

reasoned on the literal fulfilment of the prophecy given by Joseph concerning the American war, and the judgments of God on the nation for shedding the blood of his Prophet, and the necessity of the people being warned by a faithful testimony, that we might not be responsible to God for them. He dwelt a short time on the expulsion of the Saints from Illinois, to a place where the world thought no grain could be raised, and they would perish. They had now around them the luxuries of life, had become the founders of a nation, and had room to expand their borders. As soon as a person receives the Gospel, his mind begins to expand. It is in the economy of heaven to test the people of God, to bring out of them the intelligence of man, which otherwise would be dormant. There exists in the elements everything for the comfort of man. In this way we are developed. The Saints have taken joyfully the spoiling of their goods, and God is now increasing them in their houses, lands, fruits, and every good thing. The kingdom of God requires men, women, houses, and many other things to build it up, if we look at it rationally. The Lord is working for the good of his people, and we do not know how far he will test them. In a future generation a remnant of the American Indians will receive the Gospel, as the Lord will speak to them through his servants. Said he wished to inculcate the necessity of paying Tithing, but did not want to oppress the people, or make it a matter of fellowship; but it was for the use of the Lord and the building up of the kingdom of God, and it was quite necessary for us to obey that principle.

The afternoon meeting was convened by singing and prayer.

President Wells rose and read part of the 4th chapter of the Ephesians, and then spoke a considerable time on the Godhead, and proceeded to show how the heathen god was more consistent, and reasonable than the one of the Christian world. The Church established by the Government of England has it set down thus: God the Father, God the Son, and God the Holy Ghost, each every way a God, and yet not one God, but three in one,

and one in three. Such a contradiction of ideas could not be believed in if people would examine the Scriptures and exert that intelligence, which God has implanted within them. We are told man was made in the likeness of God, and Christ was the express image of his Father.

All people believe in the Son of God, and he is the form of this Deity: how can they then say he is an immaterial Being? After the resurrection of Jesus he bade Thomas examine the prints of the nails in his hands and feet, and exclaimed, "A spirit hath not flesh and bones as ye see me have." He even ate a piece of honeycomb and broiled fish. "In the like manner as you see him ascend, so will he descend," said the angels. So with us, there is a germ that will again clothe our spirits with a tabernacle, which will exist for ever. They cannot tell you what became of Christ's body, and in the next breath they will say he is an immaterial being, having neither body, parts, nor passions. It is worse than heathenism. God has walked, talked, and ate with man. He is our Father, and the father of our spirits; and the only difference, is that Jesus is the only begotten of the flesh: he is our elder brother.

Several denominations of religion claim to have Apostolical succession, but when Latter-day Saints talk to them on the miracles and continued revelation, they deny these principles. We have embraced the Gospel and been baptized by the Priesthood of the Son of God; and we are told in Scripture, "no man taketh this honor unto himself, but he that is called of God as was Aaron," and he was called by revelation. If God has restored the Priesthood, its commands are binding upon all men. It is as necessary now as anciently. It has been taken from the earth; the ordinances of the everlasting Gospel have been changed. The spirit of a child is as pure as God himself. "Suffer little children to come unto me, for of such is the Kingdom of heaven." It is necessary to bless them as Christ did; but not to baptize them. He then proceeded to show the difference between original sin and the sin of the world. We are told in Scripture, "as in Adam all die,

so in Christ shall all be made alive." The way of life has been opened, whereby mankind can receive a remission of their sins; it rests with themselves. God would not devise a plan that would fall short of its original design. "As it was in the days of Noah, so shall it be in the day of the coming of the Son of man."

Evening meeting opened by singing and prayer.

Elder Williams said he felt happy in being called to take part in the great Latter-day Work. God always called the poor of the earth to confound the wise, and to preach the Gospel. In the world we see many conflicting parties trying to gain a salvation. How are they to come to a knowledge of God, and of his Gospel? Which sect shall we go to, or are we to take the Scriptures for our guide? The Gospel is established with inspired Apostles, who can receive inspiration from the Almighty, and teach man the laws of the Kingdom.

Elder Folsom spoke of his desire to be obedient to the Priesthood, and to do all that might be required of him by God's servants, knowing that by so doing, he would enjoy eternal life. In order to obtain great blessings we will have to pass through many difficulties, and by so doing, we know how to enjoy blessings when we

receive them. He had left his home to receive great blessings, and to do good in the world, to spread the Gospel, and to help to roll forth the stone spoken of by Daniel. It is hard to get the people to believe we are the only people of God, and are his elect, and have to let our conduct be in accordance with our precepts.

Elder Linford said he felt happy in having the privilege of even looking on the face of the people. He bore testimony to the necessity of living up to our privileges, and receiving the promised blessings that are in store for the faithful.

President Wells said he knew that the principles taught, were the principles of life and salvation. The angel which John saw had delivered the message to Joseph Smith. Ask the question at our Christian friends, what was the necessity of another angel coming to the earth with the Gospel if all the Gospel has been received. A falling away had to come, and would not the same cause produce the same effects. He then read the 12th chapter of Corinthians. Showed that the sectarians had deprived us of all the blessings of the Gospel, and that only a strict adherence to all its principles would bring about the unity of the faith. After reasoning on the restoration of the Priesthood, Conference was adjourned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 7, 1865.

By carefully watching the signs of the times, having our minds constantly lighted by the Spirit of revelation, we are enabled to see the overruling hand of a beneficent Creator; and it is only those grovelling in the depths of sin and corruption, who refuse to behold a present Deity. Americans profess

to govern themselves without acknowledging the aid of, or being in the least assisted by Divine authority, and European Powers think the giant Republic still perfectly able to maintain itself front to front against all opposing foes. But those who have been more intimately acquainted with the Washington Government, can fully appreciate the great changes which have taken place within the last few years. When the Government officials were in Utah in 1857, making preparations for the reception of the United States army then on the Sweet Water, they boasted loudly of the immense resources of the Government, and also made mention of the feeling which prevailed among all classes of society outside of Utah, to wipe out and utterly crush the "twin relics of barbarism." We have abundant testimony that thousands of almost every State were ready, if need be, to shoulder the musket and imbrue their hands in the blood of the Latter-day Saints. When Mr. Lincoln became the choice of the people, and assumed the duties of Chief Magistrate of that nation, he pledged himself, and the Republican party were sworn to utterly exterminate the "twin relics;" and we can see how they have kept their word with regard to slavery. Who is not familiar with the crusade against the "Mormons" in 1857, the inglorious retreat of the "gallant little army," and also on their return to the States, how the officers almost to a man joined the South, and have now mingled their bones with tens of thousands that blacken and moulder on the plains of Missouri, and other States of the late Southern Confederacy. The history of the dealings of the United States with the Latter-day Saints, when a crusade was no less advocated from the pulpit than in the halls of Congress, and by every stump orator from Maine to Texas, is still green in our memories, and passes as a panorama before our mind's eye, whenever we choose to call it forth; and the wanderings of that "little army" up and down Ham's Fork; their very commendable perseverance in reaching Fort Bridger ere winter closed in upon them, making the last twelve miles in the unprecedented time of fourteen days; how they lived through that cold, hard winter; the valuable mules that were sacrificed, and quickly eaten by their loving masters; all these things are familiar to us.

Slavery has been put down in the South. A law prohibiting polygamy in the Territories has long since appeared in the statutes, passed by the Senate and House of Representatives, and the question has resolved itself into this, Will the Government enforce the law just mentioned? They have assured us that so soon as slavery was crushed, they would turn their whole attention to the uprooting of polygamy, and we believe them. But, ere we go further, let us refer to the prophecies. The Lord says, Whosoever shall fall upon this rock shall be broken. Has not the fulfilment of these prophetic words literally transpired before our eyes since 1857? But there is still more of that prophecy to be fulfilled. The Government does not seem sufficiently broken, if we rightly understand its present drift. There are now upon the Plains, betwixt the Missouri river and the South Pass, 40,000 United States troops; then taking into consideration teamsters and camp followers, their numbers swell to nearly 80,000. It is currently reported that a portion of this force is to be centered in Utah. We can perceive by President Young's letter, what is the object of this body of troops travelling to Utah. It is to completely stifle the power of the Latter-day Saints, and sweep them from the face of the earth, by establishing drinking saloons, whore houses, gambling hells, and other modern Christian institutions.(7) This is their intention, but we can predict their fate.

The Government that has sent them will not only be broken, but experience the fulfilment of that prophecy, "On whomsoever this rock shall fall, they shall be ground to powder." The time is not far distant, when the cry will resound throughout that nation, calling for one who hath the fear of God before his eyes, to deliver them from the calamities which seem about to overwhelm them. Then the "little stone cut out of the mountain without hands," shall begin to roll toward the rising sun, and those who do wickedly, "shall become as the chaff of the summer's threshing floor." Heaven and earth shall pass away, but not one jot or tittle of these prophecies shall fall to the ground unfulfilled. God is preparing his Saints for the great and final day, gathering them to the valleys of Ephraim, where they can be instructed in the ways of heaven. Satan is also laying his plans for the overthrow of the kingdom of God, and, through his instruments, is even now striving to gain a foothold on the land reserved expressly for the inheritance of the righteous. But we have seen how the United States' Government were electrified and shattered, when they formerly came into contact with that little stone, and what will they and others be, when exposed to the full wrath of a justly offended God? And when the nation is broken and bleeding, who will step forward to heal their wounds and repel the foreign invader, who is even now gaining a foothold on that continent? It will be those who now inhabit despised Utah; led by the Lord of Hosts, they will utterly crush tyranny from the earth; true happiness shall then beam from every countenance, and the earth, through the blessing of God, regain its primitive state, even as in the morning of creation, when the stars sang together, and all the sons of God shouted for joy. We fully endorse the language used by John Bright, when speaking on the American question, although we may differ as to the means of bringing it about;—"I cannot believe myself in such a fate befalling that fair land, stricken as it now is with the ravages of war. I cannot believe that *civilization, in its journey with the sun*, will sink into endless night to gratify the ambition of the leaders of this revolt. I have a far other and far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen north in unbroken line to the glowing south, and from the wild billows of the Atlantic, westward to the calmer waters of the Pacific main; and I see one people, and one law, and one language, and one faith, and over all that wide continent the home of freedom, and a refuge for the oppressed of every race and of every clime."

 ABSTRACT OF CORRESPONDENCE.

DERBY CONFERENCE.—Elder Lorenzo D. Rudd writing from Derby on Sept. 22nd, says:—"It is not because I do not often write to the Presidency at Liverpool, that I take my pen to represent to you this Conference at the present time; but as the season for out-door preaching is about past, and the sheaves are gathered in to be further instructed in-doors, I feel it a duty as well as a privilege to tell you what kind of a harvest we have had. Our numbers are on an average pretty good, perhaps better than last year or the year before last; still, we have not baptized as many as we would have liked. We

have toiled hard to sow the good seed—the increase has, however, not been very flattering, but still the wheat is good. We have tried to save all, carefully gleaning the field, and feel we have done just about as well as we could with the material we had to work with. Elder Townsend has occasionally visited us, and joined with us in sowing the Gospel seed. We have endeavored to profit by his kind and fatherly counsel. Elder Cumberland is a good, humble man; his interest is in the building up of Zion, and I pray the Lord to bless him with power and strength to bear a faithful testimony to his relatives and acquaintances in this land. I delivered a course of lectures in Derby, which has resulted in good. It brought some to our meetings who still continue. They have of late ordered hymn-books and STARS, and talk of being baptized soon. The Elders have more than one good home where the people have been baptized. Since I came here I have taught the principle of Tithing faithfully to this Conference. It is very hard for some to realize the blessings that are sure to follow those who make up their minds to comply with this principle, although a few have commenced to pay their Tithing. This class will receive the blessings of heaven and earth, whilst those who are disobedient will remain in doubts and fears, and will find they have lost that which they might have obtained. We are clearing off a small old debt on the Conference, and most of the Saints heartily join us.”

C O R R E S P O N D E N C E .



AMERICA.

Great Salt Lake City, }
 July 24, 1865. }

President Daniel H. Wells and Brigham Young, jun.,

Dear Brethren,—Your favors—brother Wells' of May 20th and June 8th, and Brigham's of May 18th—have been received and perused with the usual interest which your communications inspire.

Elders William H. Shearman and George Reynolds arrived here in company with brother William S. Godbe, on the 5th inst., in good health. They came by stage to Denver, and though they had paid their fare through to this point, they could get no further without waiting an indefinite length of time for the stage to start. To avoid detention, they bought a pair of animals and a light vehicle, and came on their way, reaching the city in fifteen days from the frontiers. This trip of theirs fully exemplified the stage company's supineness and inattention to the interests of the public. With all the troops they have upon the road to

guard their stations and accompany the coaches, the company cannot keep the stages running, the Indians, they say, are so very troublesome; but three of our brethren could come through by themselves without any difficulty, by exercising a good degree of vigilance!

Since my last to you, myself and the brethren who usually accompany me, made a trip to Nephi, and dedicated the new meeting house. We held a two days' meeting there, holding meetings also at several of the settlements on our way going and returning. We left the city on the 21st of June, and returned on the 27th. On Friday the 6th inst., we again started south on a preaching tour; on the 7th and 8th we held a two days' meeting at Provo; on the 9th we met at Santa Quin; on the 10th we held meeting with the folks at Maroni, Sanpete co.; on the 11th and 12th, held a two day's meeting at Mount Pleasant; afterwards held meetings at Springtown and Fort Ephraim, and on the 14th and 15th, held a two days' meeting at Manti. We returned home

on the 18th inst. During this last trip we met with the Saints on eighteen different occasions, and preached a very great number of discourses, and in every instance the Spirit of the Lord was poured out upon the speakers and the people, and we all rejoiced together.

There was a little excitement in some quarters when we returned to the city, in consequence of the report having reached here that a heavy supply of troops were on their way to be quartered here this winter, and this force to be supported by a heavy body of men stationed at Fort Bridger. There is no doubt but that our enemies desire to bring trouble upon us, and would be pleased to destroy the Priesthood and break up the organization of the kingdom of God. They are unrelenting in their efforts now, as they ever have been, to uproot and overthrow the work which He has established, but their plans will fail before they reach their consummation, and they will be frustrated in all their designs. At no previous time have I ever felt more calm, composed and at ease respecting the schemes of our enemies and their success, than I do at the present. They talk about overthrowing us, and obliterating our peculiarities which are so obnoxious to them; but they have not yet done this, neither will they, if we are faithful to our God. They have schemed, planned and devised mischief against us in secret, and have threatened us, and came against us openly, and, in fact, done everything against us that they could, or that they were permitted to do; but notwithstanding all this, have they been able to rob us of the enjoyments of our religion and of peace? We have cultivated the earth, raised our flocks and herds, developed the resources of the country, established settlements, built cities, pursued our labors as we have seen proper, and worshipped our God and lived his religion without let or hindrance of any consequence thus far in these mountains, despite of all their plotting and threatening. The gladdening rays of the sun, the fertilizing rains and snows, the crystal streams from the mountains, and all the varied and beneficent operations of the sea-

son, have all been experienced by us since our residence here, to as goodly an extent as though we had not an enemy in the world, or never hail a menace hurled at us; and why should we not enjoy them, and thank our Father and God for their bestowal? Every promise He has made unto us has been and will be fulfilled. It is the privilege of the wicked to threaten the people and kingdom of God, if they so wish, and receive the punishment which such a course brings, and it is the privilege of the Saints to be peaceful and happy, and enjoy every blessing they can obtain, without being in the least disturbed by any of the demonstrations of the ungodly. This is the course for us to take.

We have had more rain this summer, than we have had at any previous season since our settlement here, and the effect upon the crops has been most beneficial. The unbelievers were disposed to be jubilant over the prospective failure of my predictions, uttered at last spring Conference, in regard to our good crops; but these rains have brought out the crops so finely, that nothing is now said about the prediction being false. The season gives promise of being more than ordinarily fruitful in cereals, fruit and vegetables, in almost every portion of the Territory from which we have heard. Good health prevails generally, and we find an excellent spirit in the midst of the Saints wherever we go. They manifest a spirit of improvement which is quite commendable.

Hon. J. M. Ashley, chairman of the Committee on Territories in Congress, has been here. He reached here on the 4th of July, and made a short speech at our celebration.

The 4th of July, as you will learn from our papers, was celebrated in very fine style in this city. An immense concourse of people turned out to witness the procession and to join in the festivities. Everything passed off very delightfully, not a single mishap, nor anything of an unpleasant character, occurring to mar the pleasure of the occasion. There has been no particular celebration of to-day.

With love to yourselves and families, in which brother Heber, and the bre-

thren of the Twelve who are here, join, and praying the Lord to bless you with every qualification for the discharge of your high duties, and to preserve you in peace and health, I remain as ever, your brother,

BRIGHAM YOUNG.

X

New York, Sept. 15, 1865.

President B. Young, jun.

Dear Brother,—We arrived in New York on Monday the 11th inst., all well. We were a little troubled by the custom-house officers, and had to go to the custom-house the next day to pass an examination, but they finally let us have all, very reluctantly, however, without paying anything. They were very strict, but on the whole we got through very well, although very annoying at the time. All things are working favorably so far, and we expect to leave Atchison about the 24th inst. Mr. Holliday says there are no Indians on the road at present. I suppose that you have, before this, learned perhaps more about the emigration than I have, as brother Miles did not know much about it, but the last company left about the 16th of August. There were a number of deaths at Wyoming, the particulars of which I cannot give you; but they were unavoidably detained at that place through railway detentions, freighting wagons, &c. Brothers Taylor and Holman have had a pretty difficult job, and so far as I can learn, which is not much as yet, have done the best they could. We all stood the trip across the sea very well. We had prevailing head winds, or should have made a quicker passage. The *City of New York* is a good steamer, but she was too overcrowded with passengers to make it very pleasant crossing in her.

Remember me kindly to all the brethren. God bless you. I am your brother,

DANIEL H. WELLS.

ENGLAND.

DURHAM CONFERENCE.

Sunderland, Sept. 28, 1865.

President Brigham Young, jun.

Dear Brother,—It is nearly fifteen months since I commenced my labors in the Durham Conference, and during

that time I have spent many happy hours in visiting the Saints. They have been very kind in administering to my wants, and to the Elders in general, always keeping before their minds the promise of our Redeemer. "In as much as you do it unto one of the least of these my brethren, ye have done it unto me." I can represent most of them striving to do right, and working out their emancipation from Babylon. During the summer we have preached in eleven towns, in most of which a good spirit was manifested, and the people paid marked attention to what was said. Others are rather inclined to be like the Scribes and Pharisees, full of prejudice and evil surmisings. Last month we had the pleasure of Elder E. T. Williams' company, and during the two weeks he stayed with me, in company with Elder George J. Linford we attended a camp meeting at Rainton, August 27th, at 2 o'clock p.m., where Elders F. Savage, myself, E. T. Williams and William Pollard, spoke upon the principles of the Gospel, adjourned till 6 p.m., when we again congregated, and Elders William Brewell, P. Hinchy, G. J. Linford and A. Black spoke. During the day, good order was observed, and the preaching has caused some few to obey Paul's advice, "Prove all things, hold fast to that which is good."

In company with Elders W. B. Preston and G. J. Linford, I attended two meetings in the open air, on Sunday the 24th, the first at Newbottle, where, after singing and prayer, Elder A. Black addressed the congregation for about an hour, which was interesting to most of those present; but the dissatisfaction manifested by some hireling priest, proves the truth of the assertion, "That truth is powerful," and cuts like a two-edged sword. Soon after Elder Black commenced speaking, I noticed an ominous looking person pressing through the company, who walked up to the side of brother Black with all the dignity he was in possession of, and drawing a Bible from his pocket, said, "This is what you are to preach from; and if you preach from anything else, I'll stop you; I will not let you preach your dogmas here" (what impudence!)

Elder W. Brewell followed brother Black in speaking, but was soon interrupted by a desire that we should heal a cripple if we had the Gospel. "Show us a sign, and we will believe." Brother Hinchy asked him if he had the Gospel. He said "yes." Brother Hinchy said, "Then you heal him." Elder Preston then said they were an intelligent looking people, and that the kingdom of God was a kingdom of order, but we could not and would not preach where there was so much confusion. Some of the strangers were very much dissatisfied, one gentleman kindly offering his steps for a stand, and guaranteeing protection in the future.

At 6 p.m., we assembled out-doors at Philadelphia, and Elders W. Pollard, myself and Preston, spoke to about one hundred strangers, and had good attention; and although we at times have opposition to contend with, I have great faith it will result

in good, and convince some of the truth. We have baptized almost the number emigrated, but we have also found it necessary to trim up a little, and I can say the Conference is in a thriving condition. The Priesthood are desirous of working while the day lasts, knowing that when the night comes no man can work. Elder Linford is untiring in his efforts to do good, and has labored faithfully with me in counselling the Saints. I have already learned to love Elder Preston, and will endeavor to profit by his counsel. The Saints seem to appreciate him, and feel to sustain us all in our positions. Our desires are to live so as to be approved of by God and his servants, that we may receive a crown of eternal life with the righteous.

Ever praying for your welfare, and with love to all, I remain your brother in the Gospel,

HYRUM P. FOLSOM.

VARIETIES.

What is the difference between a steamboat and a flower girl?—One stems the tide, the other ties the stems.

Why cannot two slender persons ever become great friends?—Because they will always be slight acquaintances.

An old lady wants to know, if the compass has a needle of thirty-two points, how long it would take a woman with such a needle to make a shirt?

A drunken man tried the other day to get a policeman to arrest his own shadow, on the complaint that the ill-looking fellow kept following him everywhere he went.

A Frenchman wishing to speak of the cream of the English poets, forgot the word, and said "de butter of de poets." A wag said that he had fairly churned up the English language.

A barrister who was remarkable for coming into court with dirty hands, observed, "that he had been turning over Coke."—"I should have thought you had been turning over coals," remarked a wag.

A girl who was making a dress put the sleeves in wrong. She was unable to change them, as she could not determine whether she had got the right sleeve in the wrong place, or the wrong sleeve in the right place.

"How is it, my dear, that you have never kindled a flame in the bosom of any man?" said an old lady to her pretty niece. To which the young lady replied, "The reason, dear aunt, is, as you well know, that I am not a good match."

"It is impossible," said one politician to another, "to say where your party ends and the opposition party begins."—"Well, sir," replied the other, "if you were riding a jackass, it would be impossible to say where the man ended and the donkey began."

An Irishman had to give the password at the battle of Fontenoy at the time the great Saxe was marshal. "The password is *Saxe*. Now, Pat, don't forget it," said the colonel. "Saxe! faith and I won't, wasn't my father a miller?"—"Who goes there?" said the sentinel, after he had arrived at the pass. "Baga, yer honour," whispered Pat, confidentially.